



would only have been speaking his mind. He is a hypocrite, but why? Because, like Pharaoh, he boldly refuses to obey the Lord, scorns confinement, and glories in his shame."

## MISSIONARY CRISIS.

We commend the following remarks of Rev. Dr. Anderson at the recent special meeting of the American Board, on Thursday morning, as worthy of the special attention of all the friends of Zion:

Dr. ANDERSON said that he had looked forward to this moment with intense solicitude. If we dissolve our meeting with no deeper feeling of our responsibilities, he feared it will prove in the issue to have been better for us not to have met at all. We have now come to the threshold of the great, difficult, and responsible business which the providence of God calls us to perform. We have given the Board a bird's eye view of the field of its labors; also an abstract of the responses which have been given by the churches to its call. We have listened to the testimony of experience, and gathered the facts upon which to found a judgment. What is needed to be done, and what is the ability of the churches to do it, we have now seen. We have fresh before us, too, the willingness and the favor of God—manifested in a way that equally affects our hearts and animates our courage. Now we come to the question:—Will the Christian community furnish the means which we have seen are needed, and which we know they are able to give? *Will the benevolence of the church sustain an onward movement?* This is simply a question of fact. It must be settled by our knowledge of the state of the church, and of what can be done to excite its benevolence. While it continues to be true that nine-tenths of all the communicants of the church give less than two dollars a year for the support of foreign missions, no question will be raised as to the ability to do more. But the responses which have been made give us no decisive evidence of what would be done, should our expenses exceed \$300,000. We are at a painful loss to know whether our operations can be enlarged to that extent. On this question there is a darkness which may almost be felt. We feel grateful for what has been done; but we have increasing fears that if we go on, we shall be involved in other and more painful embarrassments. Here is a dilemma. We have missions already begun, and in the nature of things, if we do not go into debt, considerable increase will create a demand for greater expenses. Nothing short of violence can prevent it. How shall this increase be met? Can the funds be had or must we lay off the growing limbs? Some have told us that we cannot expect more than \$250,000, or at most \$300,000 per year. How extensive such an opinion is we do not know. We are told that we must not go into debt again—that whatever the sacrifice, our expenses must not exceed our income. What shall be done? We need to take large views of the question. We have just begun to count the cost of the enterprise upon which we have embarked. The Committee do not desire to go in debt. No body of men ever struggled more to avoid such an event. The strictest system is adopted. The missionaries are peremptorily denied all discretionary power. They cannot be trusted. They have tender and sympathizing hearts, and they cannot steel them against the urgent and pressing calls with which they are met. Yet in spite of every precaution, the missions as they now are—without thinking of any enlargement or increase—have necessarily absorbed a greater amount than the resources of the Board, and will do so. The missionary work is not an enterprise of commerce. We cannot expand and contract at pleasure. It is not buying more this year and less next. It is a work of faith—dependent upon the Spirit of God as well as direction what to do, as for ability and wisdom to do it. We go where we are sent.

Other Missionary Societies are also in debt—the English Societies particularly. The Wesleyan Society is \$200,000, in debt. The Church Missionary Society is also exceedingly embarrassed; and so is the London Society. And there is not a Society in Christendom which has the means of making any advancement. Missions cannot be prosperous unless the churches have the spirit of Christ. They are the creatures of the church. They have no power or life of their own. They will fail or rise just as the church is faithful or recreant to duty. We may depend upon it, if the Providence of God continues to furnish the means and the people of God do what is to be done, we shall not only meet ourselves involved in another difficulty, as the sun is certain to roll onward. I sometimes feel that this standing between the church and a dying world is agonizing. The tables are turned. It is now no longer the church seeking for openings, but the world with ten thousand voices crying for a few leaves of the tree of life. This is our position—to be the ear trumpet of the church.

Beyond this there is a pressure on the Board which ought to be felt upon our hearts and consciences. We have received during the past year estimates from the several missionaries of the amount which they must have, *at the lowest possible calculation*, for 1842, and they are at least, \$40,000 more than the Board has the means of advancing. They require—and assign the best possible reasons for having—\$317,000 during the year. Yet our appropriations cut them down \$40,000. This is every year growing worse and worse. The disparity between receipts and wants becomes more and more alarming. All the while the calls for increase are becoming louder. At the Sandwich Islands, for instance, we have appropriated \$35,000; instead of that they need \$50,000. Besides there is an all along an importunity that pains our hearts to drag for more laborers. The harvest is ripe for the sickle, and the enemy has broken in and is wasting and devouring it. There is a pressing want of men. So among the Druses—100,000 people are thrown upon us. If we do not take them to the Man of Sin will. What reply shall we give to their entreaty? We can open no new missions, while those already in our hands are starving. There are the Armenians also. The missionaries are taxed to the utmost of their abilities, and the number of those who are willing to listen is daily increasing. From the Nestorians, you have heard already. Dr. Grant is calling for aid among the Koords. In India we are in daily expectation of hearing intelligence at which our ears shall tingle. It would not be strange if, at our arrival at Boston, we should learn that large districts had thrown away their idols, and were calling for the Gospel. There is a spirit of work there which must soon make startling developments. We are almost afraid to think there. Before we are aware of it, two hundred millions of Pagans will be knocking at our door for the bread of life.

We live in an age which preaches and kings desired to see, but died without the sight—in an age when the prayers of the church are answered beyond all precedent—when the windows of heaven are pouring out blessings for which there is no room. What message shall we send to the missionaries? What shall we say to the Sandwich Islands? What to the Druses?—to Dr. Grant—to India—to the whole world? We do not know. We know what to say of the past and the present—but for the future we are distressed. What shall we say to those who are fitted to be missionaries? What to our young men and women burning to go to the heathen? These are the momentous questions which now demand a solution.

[N. Y. Evangelist.]

## INVOCATION OF SAINTS.

When Dr. Barnes, a Lutheran, was condemned to the flames on account of his religious scruples, in the reign of Henry VIII. He discussed theological questions even at the stake; and as the dispute between him and the sheriff turned upon the invocation of saints, he said he doubted whether the saints could pray for us; but if they could, he hoped in half an hour to be praying for the sheriff and all the spectators.

## BOSTON RECORDER.

FRIDAY, FEB. 11, 1842.

## YOUNG MEN'S SOCIETY FOR DIFFUSING MISSIONARY KNOWLEDGE.

The sixth lecture, under the direction of this Society, was delivered on the evening of the 2d inst., by the Rev. LEONARD BACON, of New-Haven, Conn. It was an able and interesting performance. Its subject was the "Propagation of Christianity by the Apostles and their immediate successors."

The greatest revolution in the opinions and sentiments of men that the world ever saw—(said the lecturer in entering on this subject)—the revolution that was the germ of all similar revolutions that have followed or are yet to follow it—a revolution effected not suddenly but deliberately, not by force, but in spite of it, was that which took place in the Roman Empire between the reign of Tiberius and the ascension of Constantine. Yet wonderful as this revolution was, it was a striking, though not an unaccountable fact, that neither the secular history, nor the secular literature of those times, contains any distinct account of the sources and remote causes, or even progress of it. Tacitus, the great historian of the times, seems to know nothing of it, or to regard it as beneath his philosophy to notice it. And so far as he makes any reference to it, as in his account of Nero's persecution of the Christians, it is only to illustrate the crimes of Nero, not that he thought in the execrable superstition as he terms it, worthy of an historical notice. The same is true of Suetonius, the other great historian of the times. Yet, all this, while the new religion was spreading like leaven throughout the whole empire.

These thoughts were expanded and illustrated, with great interest and force, after which the lecturer passed to the inquiries, Whence came this new religion? And how was it so suddenly and widely propagated? Strike out of existence, said he, the books of the New Testament, and we have literally no historical records of a revolution so marvellous in its character, and which all the world knows to have taken place, at the period in question: and, he added, one of the strongest possible evidences of the genuineness and authenticity of these books is the fact, that they just fit up this hiatus in the history of the times.

The lecturer then dwelt in detail on the substance of the information contained in these books in regard to the primitive and apostolic propagation of the Christian faith; and came, very satisfactorily, to the conclusion, that during the life time of the Apostles some foundations of the Christian faith were laid in every part of the then known world. Christianity, it is true, was afterwards greatly increased—the foundations laid were built upon, but it had been planted in the respective countries before. So that the first general and universal extension of Christianity was chiefly accomplished by the Apostles and their associates.

All this, said the lecturer, was done, and indeed what followed afterwards in the way of building on these foundations, was also done, under great disadvantages. Neither the Apostles, nor their associates and successors had any public press, nor any thing like our system of public mails, or our extended system of voluntary associations. The great idea of a Missionary Board, or society, to combine and direct the resources of the church in the propagation of the faith, does not seem to have entered the minds of the Apostles. Every thing seems to have been done in the way of individual, local and spontaneous effort. I mention this said the lecturer, not to disprove of our method, but to approve. It would be just as wise in us to reject the Press and the Post Office, and refuse to use them, as to reject our system of voluntary associations, because forthsooth the Apostles did not incorporate a Missionary Board!

The lecturer then answered the question—How was it that the Apostles and their associates succeeded in their work under all these disadvantages? And some, he said, would answer to it their own satisfaction, by resolving it into the effect of the miraculous gifts with which they were endowed. But this was an unthinking conclusion.

Christianity was attested and confirmed by miracles, but it was propagated by human endeavor, accompanied by God's favoring providence, at a period when God had made the world ready for such a result. The inquiry therefore, he said, took this shape, What was there in the state of the world at that time which made ready for the reception of the new faith? One great fact was, that almost the whole of it was under the Roman government. This too was just the period of the Empire's greatest glory. Every conquered province was at once pervaded by great military roads, all centering at Rome, becoming at once the channels of commerce, and affording safe facilities for travel from one end of the empire to the other. The government too was everywhere one of stern and unbending authority. So that, with these facilities for travel and under the broad shield of protection of Roman citizenship, the Apostles and their associates could traverse the whole empire in safety, every where protected from the malice of petty magistrates, and the fury of an enraged fanatic populace.

Another effect of this extension of the empire was, that the nations so subjected were brought into one community and made to live peacefully together. And this produced a strange commingling of religions, each claiming for the confidence of the public mind, and vindicating its superior claims. In this state, it required no effort to make men feel. In this collision of mind with mind, men felt as by instinct—"If I may use so transcendental an expression," said the lecturer, "they feel unconsciously." While at the same time the government felt less alarmed at the appearance of the new religion, and, according to our usual policy, must needs give it as free a toleration as any other.

Another and a higher preparation, upon which the lecturer dwelt at length and with much interest was the dispersion of the Jews, and the influence of their religious faith and worship. In consequence of that dispersion, the nations had been beforehand made extensively familiar with a spiritual religion, admitting the existence of one, invisible, eternal, only living, and true God, and conducting its worship without idol or graven image. It had its synagogues in every city and every land, all ready for the labors of the first converts to the new faith—multitudes of whom, especially on the day of Pentecost, were from

among those foreign devout Jews, who had come up to Jerusalem to the feast, and who, with the other Jewish disciples, were soon after scattered abroad by persecution, and went everywhere preaching the word.

The spiritual nature of the doctrines the apostles and their associates preached, was however regarded by the lecturer as the great secret of their success. It was the great doctrine of a reconciliation to be effected by the sinner, conscious of his sins, and a holy, and invisible God—a reconciliation to be effected without an altar, without a ritual, without a rite, without a priest—a reconciliation through a suffering Son of God, an atoning, risen Mediator and Saviour, Jesus Christ—it was this, more than all things else, that gave them their power and wrought out their success.

The lecture, of which the above is a mere outline, was in the author's happiest style, and was listened to with deep attention.

## MONTHLY CONCERT,

At Park Street Church, Boston, Feb. 7th, 1842.

After singing and prayer,

Dr. ANDERSON said it was not his intention to give the usual amount of intelligence, on account of the special design of the present meeting. About 3000 copies of an extra Day Paper, devoted to the object of this meeting, he had been sent out to the pastors of the churches in New England and other parts of the country, and to many laymen.

The intelligence, received the past month, he said was various, and much of it highly interesting. The report of another year has been received from the Sandwich Islands, ending in June last. The converts stand the trial of their faith beyond all reasonable expectation. The present number of church members is about 1700. The additions during the year have been nearly 1500. The number of pupils in the schools is about 18,000. The Papists are said to be disappointed as to their success near the missionary stations, and have therefore begun to retire to the unoccupied portions of the Islands. The mission calls for more laborers, that they may be able to occupy the whole territory.

CHINA.—Mr. Bridgman writes, expressing the opinion that God is intending to open at least a part of China, to the gospel, by means of the school of England.

DRUSES.—The sword, Dr. A. said, had also had a commission to execute on Mount Lebanon. The Druses, no longer able to endure the Maronite Patriarch, who had assumed the power of a prince, and attempted among other things, to break up their Christian schools, determined at length to rid themselves of his power. The Druses occupy the Southern part of Mount Lebanon; but the Maronites have their convents and villages dispersed through their territory. But the Druses have burnt their villages and convents, and driven them all out of their country; and the Patriarch himself has been compelled to turn himself upon the Coptes. The helpless dey of which the empire fill two centuries after, had this deplorable consequence to Christianity, that a total indifference to any dogmas of faith sprung up. This ruined the hope in the Romish Church of at last effecting the long-wished for suppression of Arius.

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NESTORIANS.—Dr. Grant writes from Mosul, under date of October 9, that he has reason to think the Turks and Kurds have succeeded in subjugating a part of the Nestorians; but in a letter from Orosmish, under date of Oct. 13, the missionaries make mention of the war, but say nothing of any conquest.

MAROONERS.—Mr. Whistler writes under date of Sept. 20, that they have just received into the church fifteen native converts; so that it appears the Lord is already beginning to pour out his Spirit there.

CONSTANTINOPEL.—It will be recollect that the common people among the Armenians have been some time endeavoring to obtain freedom from the oppression of the bankers. They succeeded, but were brought again under their dominion. But letters just received state that the whole is revolting, and the people are on the upper side again. The stirring truths of Protestantism have got a hold upon that community. The people have succeeded in extorting a charter, by which they are to be governed by a council of 27 men to be appointed by the people themselves, and the authority of the Patriarch is to be restricted to the church.

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the Greek classical works. *Thelock on the Romans*, to be issued in a few weeks. It is a new edition as a new work, for especially by a more full development of the sense of

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